

1608/8494

The REGAL,
CLERICAL,
and LAICAL

Bayliffs,

Cited by three Som'ners, to give a reckoning
of their Bayliwicks.

A SERMON

In TWO PARTS;

No less *Fruitful* than FAMOUS.

Preach'd at *Paul's-Cross*, on the Sunday of *Quinquagesima*, in the twelfth Year of the Reign of
K. Richard the Second, in the Year of our
Lord God, 1388. and found out hid in a Wall,

By Richard Wimbledon.

- " The Author hereof, with a lively and quick Spirit, sharply,
" earnestly, and wittily, rebuketh the Sins of all Sorts of
" Men, and speaks as one having Authority, and not like
" the Scribes and Pharisees, who, with their leaden and blount
" Dart, could never touch the Quick, though they have oc-
" cupied and worn the Pulpits for many Years.
" RICHARD WIMBLEDON, an excellent Preacher, as appears
" by the Sermon he made on this Text,

Redde Rationem Villicationis tue.

Vide Sir Richard Baker's Chronicle, at the End of Henry the 4th.

The FOURTEENTH EDITION, verbatim after the old Copy.

L O N D O N:

Printed for A. JACKSON, in *Clare-Court*, Drury-Lane, 1738,
(Price Six-pence.)

Where may be had, I. *A Treatise of Human Reason*; by *Matth. Clifford*, some time Master of the *Exeter-house*: The third Edition.

II. *Pastorals*, by Mr. PHILIPS.

III. The Life of *Jane Shore*, collected from the best Historians.

1608/5494






To the Christian Reader.

UOe, Christian Reader, while the world not slumbred, but routed and snorted in the deepe and dead sleepe of ignorance: some liuely spirits were waking, and ceased not to cal vpon the drousie multitude of men, and to stirre them vp from the long dreames of sinfull liuing, that once at the last they would creepe out of darknesse, and come forth to the hote shining Sunne of Gods word, that both the filthy mists of their hearts might bee driuen away, and also their heauy and dying spirits recreated, refreshed, and quickened. So that no man can aleadge, that in any age there wanted preachers of Gods word. For hee that keepeth Israel sleepeth not, nor slumbreth. And though through his secret counsell, hee sendeth more Labourers into this haruest at one time then at another: yet he hath euer some to weede, to reape, to gather sheaues together into the barnes of euerlasting life. Reade therefore diligently this little Sermon, so long since written, and thou shalt perceiue

To the Christian Reader.

the same quicke spirit in the Author thereof, that thou now marvailest at in others of our time. He sharply, earnestly, and wittily rebuketh the sinnes of all sorts of men, and speaketh as one having authority, and not as the Scribes and pharisees, which with their leaden and blunt dart, could neuer touch the quicke, though they haue occupied and worne the Pulpets for many yeeres: The word of God is liuely and mighty in operation, and sharper than any two-edged sword, and cutteth euen vnto the deuision of the soule, and of the spirit, and of the jointures and marrow, &c. Wherefore eftsoone I exhort thee, to read this little Treatise diligently, and not onely to reuerence the authority and liuely spirit, and word of God therein: but also to learne both to acknowledge, and moreover to amend the wickednesse of thy life, which God grant for his Christs sake. Amen.


A


*A GODLY and FAMOUS SERMON,
preached in the yeere of our Lord
1388. at Pauls Crosse, on the Sun-
day of Quinquagesima, by R. WIM-
BLEDON, and found out hidde in a
Wall.*

LVKE. 16.

Redde rationem villicationis tuæ.

Come, giue a reckoning of thy Bayliwicke.

HRIST the Author and Doctour of
all Trueth, in his Gospell, likeneth the Mat. 20.
kingdome of Heauen; to an houshold-
er, saying on this wise: *Like as the
kingdome of beauen to an housholding man,
that went forth first in the Morning to hire work-
men into his Vineyard; so did hee about the third
houre, the sixth, the ninth, and the eleuenth. And
as hee found men standing idle, he said to them :
Why stand yee here vnoccupied? Go yee into my
Vineyard, and that that is due I shall giue you.
And when the Day was ended, hee called his Stew-
ard, and bade that hee should giue euery man a
penny.*

Spiritually, this householder is our master and
Lord Christ, the true householder and head of his
Church heere in earth: which calleth men in diuers
houres of the day, that is, in diuers ages of the
world. As in the time of nature, hee called by
inspiration *Abell, Enoch, Noah, Abraham,* and other
like

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like. In the time of the old Lawe, hee called *Moses, David, Esay*, and *Ieremy*, with the Prophets. And in the time of grace, hee called the Apostles, Martyrs, Confessours and Virgins. Hee called also some in Childhood, as *Iohn Baptist*: Some in their youth, as *Iohn the Evangelist*: some in their middle age, as *Peter* and *Andrew*: some in their latter dayes, as *Gamaliel*, and *Ioseph of Aramathia*. And all these he called to labour in the Lord's Vineyard, that is, his Church: yea, and that sundry wayes. For right as ye see, that in trimming of this material Vine, there be diuers laborers: For some cut away the branches that be voide, some vnderfet and lay abroade the Vine, yea, some pare away the olde earth, and lay new to the roote, which offices bee all so necessary to the Vine, that if any of them faile or want, it must be either cut, or it will destroy the growing of the Vine. For vnlesse the Vine be cut, she will waxe wilde; except she bee railed up, and laid abroud, weedes and nettles will soon ouergrow her. And if the roote be not fatted with new and fresh dung for feebleness shee will waxe barren. No lesse needful in Christ's Church, bee these three Offices of Priesthood, Knighthood, and Labourers:

The Priests or Preachers, it behooueth to cut away the voyde branches of sinne, with the sword of Gods word. To Knighthood it becommeth, not to let wrongs and thefts to be done, and to maintaine Gods Lawe, and them that be Teachers thereof: yea, and to keepe the land from Insurrection, and inuading of others Lands. The Labourers must labour bodily, and with sore sweate get out of the earth bodily sustenance, both for themselues, and for other. And all these estates bee so needful to the Church, that none may well bee without other: For if Priests wanted, the people, for default of knowledge of Gods Word,
would

would waxe wild in vices, and so die ghostly. And were not Knighthood and men to rule the people by Law and hardinesse, thieves and enemies would so encrease, that no man could live in peace. And but for Labourers, both Priests and Knights must become Artificers, Plowmen, and Heardes: or else must for default of bodily sustenance die.

And therefore saith the great Clearke *Auicenna*: *Auicenna*. that the very vnreasonable beast, if it haue that that nature and kind hath ordained for it, as kind giueth it, he is sufficient to liue of himselfe, without any helpe of any other of the same kinde: As if there were but one horse, or one sheepe in the world: yet if hee had Corne and Grasse, as Nature and kind *Comparatio* hath ordained for such a beast, hee should liue well enough. But if there were but one man in the world, although hee had all the goods that is therein: yet for want of other he should die, or his life would be worse than if he were not. And the case is this: For that thing that kinde hath ordayned for mans sustenance, without other preparing or altering, then it hath of kinde, accordeth not to him. As if a man haue Corne, as it commeth from the earth: yet it is no meate fit for him, vntill it be by mans craft changed into Bread. And though he haue Flesh or Fish: yet while it is rawe, and not by mans labour sodden, roasted, broyled, or baked, it is not fit for mans sustenance. Euen so the wooll that the sheepe beareth, must needs by diuers craftes bee altered or changed, ere it be able to cloath any man. And truely one man by himselfe should neuer doe all these labours, and therefore saith this Clearke, that it is needfull that some bee Husbandmen, some men of Occupations, some Merchants to fetch that that one Land wanteth from another, where it is plentifull.

And truely, this one thing should be a great
B 2 cause,

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cause, why euery state should loue other, and men of one craft should neither hate nor dispise men of another craft: For one of them is so needfull to another, that oftentimes those crafts that seem most dishonest, might worst be forborne. And this I dare say, that he that is not labouring in this world, either in studying, praying and preaching, as it behooueth Cleargie men, for the health of the people: Or in defending the causes of the needy, in fighting against tyrants and enemies, which is the office of all Knights: Or in labouring on the earth, as in diuers crafts, which pertain to the Labourers; when the Day of reckoning shall come, that is, the ende of this life, right as he liued here without labour or trauaile, so shal he want there the reward of the penny, that is, the endlesse joyes of Heauen. And as he was liuing heere after no state nor order, so shall he then be put into that place where is no order, but euerlasting horroür and sorrow, that is in hell.

Wherefore, let euery man see in what state God
 1 Cor. 7. hath called him, and liue therein by labour, according to his degree. They that be labouring
 1 Pet. 3. men, or crafts men, doe it truely; if thou be a seruant, or a bondman, be subiect, and liue in feare to displease thy master or Lord for Christs sake,
 1 Thes. 4. If thou be a Merchant, deceiue not thy brother in chaffering. If thou bee a Knight or a Lord, defend
 Prov. 8. the poore and needy man, from such as would harme him. Thou being a Judge or a Justice, goe
 2 Tim. 4. not to the right hand for fauour, nor to the left hand to punish any man for hate. Thou that art a Priest, instruct, praise, and reprove. Instruct the ignorant, praise the obedient, and reprove the disobedient to God. Thus euery man ought to labour and trauaile after his degree: for when the Euening commeth, that is, the end of the world, then

made in the yeere 1388.

5

then shall euery Man take reward good or bad, thereafter as he hath laboured heere.

These bee the words that I haue taken to entreate vpon, and be thus much to say in English: *Come, and giue a reckoning of thy Bayliwicke.* Note. Christ the author of pittie, and louer of the saluation of his people, in the proceffe of this Gospell, enformeth euery Man which is his Bayliffe, by the parable of a Bayliffe that he speaketh of, to prepare himselfe to make his answere, and to giue a reckoning of such goods, as he hath receiued at GODS hand, when the day of strickt reckoning shall come, that is, the day of doome. And so I at this time, through the helpe of God, following him that is so great a Master of authority, because I know nothing that should more draw away mans vnreasonable loue from the vaine and transitory ioy of this world, then to haue in mind the fearefull reckoning: So farre as GOD permitteth, I will shew you how you shall dispose you to auoyde the Lords yre and vengeance, when there shall be so hard a iudgement, that we shall giue account for euery idle word that wee haue spoken. For then it shall be said vnto vs, as we shall haue no power to goe backe: *Come, giue a reckoning of thy Bayliwicke.*

But for further proceffe of this first part of this Sermon, know you there be three Bayliffs, that shall be called to this strickt reckoning. The first shall answer for himselfe and for others, and they be Clergy men, that haue the ouersight or cure of mans soule. The second, bee temporal Lords, that haue the gouernance of the people. And the third Bayliffe shall account for himselfe, or at least haue much lesse charge than the other, and that is euery Christian man, for that he hath receiued of God. And euery one of these shall answere to three questions.

Three questions.

The

*A Godly and famous Sermon**The first.**Second.**Third.*

The first question is: how hast thou entred? The second: how hast thou ruled? The third: how hast thou liued? And if thou canst assoile these three questions, and discharge thee of them; there was neuer earthly Lord (without comparison) that so rewarded his seruants, as the Lord will reward thee, that is to say, with life and ioy euerlasting. But on the other side, if thou now, regarding not thine owne wealth, take no heede of this reckoning, if that day take thee suddenly, so that thou passe hence in deadly sinne and euill life, and haue not amended (as thou knowest not what shall befall thee,) all the tongues that euer were, or euer shall be, cannot expresse the sorrow and woe that thou shalt euer be in and suffer. Therefore desire of so great joy, and the feare of so great paine, (though the loue of GOD were not in thine heart) should make thee afraide to sinne, for to thinke that thou shalt giue a reckoning of thy Bayliwicke. Therefore as I saide, the first question that shall be propounded to the first Bayliffe, (which is a Prelate or Curate of mens soules) is this: How hast thou entred? Friend, how entredst thou hither? Who brought thee into this Office? Trueth, or Somony? God, or the Diuell? Grace, or Money? The flesh, or the Spirit? Giue now thy reckoning if thou canst: if thou canst not, I counsell thee without delay to learne. For if thou bee called thus or it be night, and then if thou stand dumbe for lacke of knowledge, and for confusion of thine owne conscience, thou shalt fall into the sentence that heere ensueth: Binde his hands and feet, and cast him into vtter darknesse, where is wayling and gnashing of teeth. Therefore I counsell thee that thou advise thee well, how thou shalt answere to this question, How hast thou entred? Whether by calling, or by thine owne procuring: for that thou wouldest labour in
God's

God's Gospel, or for that thou wouldest be richly attyred, and liue easily : Answer to thine owne conscience now, as thou shalt (or it bee long) answer to God. Thou that hast taken now the order of Priesthood, whether thou bee a Curate or no, who stirred thee to take so high an Office upon thee : Whether because thou wouldest liue as a Priest ought to doe, and study Gods Law to preach, and most heartily to pray for the People ; or for to liue a delicious life vpon other mens sweat, and thyselfe to labour neuer a whitt ?

And heere might I aske a question: why doe men set their Children or Cozins to schoole? whether for to get them great aduancements, or to make them the better to know God, and to serue him? This their intention men may see openly, *Quaestio.*
by the Sciences they set them too. Why, I pray you, doe men put their sonnes to the Ciuill Law, or to the Kings Court to write Letters and Writtes, rather then to Philosophy or Diuinitie, but because they thinke that these Sciences shal be meanes to make them great men in the world? And why *Quaestio.*
bee there so few put to learne the word of God, and to be Preachers thereof, but that there are not such gaines, as is in the other? And so care they *Solutio.*
little on both parts for godly liuing.

But certaine true it is now, that *Iohn Chrysostome* *Iohannes Chrysost.*
saith: Parents be louing to the bodies of their children, but their soule they care not for: they *Hom. 27.*
desire their welfare in this world, but they passe not what they shall suffer in another. Some ordaine great fees for them here, but none ordaine them to Godward: The losse of their bodies they will sore bewayle, but the health of their soules they make no reckoning of. If they see them poore and sicke, they sorrow and sigh: but though they see them sinne, they are nothing grieved.
And

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And hereby they shew that they brought forth their bodies, but not their soules.

Note.

And now to speak againe of Priests, if we take heede truely, wee shall perceiue great abominations that be scattered in the Church now adayes amongst Priests: wee shall well perceiue, I say, that they come not all into Christs fold by Christs calling, for to profit, but by other waies to get them worldly wealth. And this is the cause of losing of soules, that Christ bought so deere, and of many errors among the people. And therefore it is written in the booke of mourning, where the Prophet speaketh thus to God: The Enemy hath put his hand to all things to him desirable, for hee hath let lawlesse folk enter into the Sanctuary, of the which thou hadst commanded that they should not enter into thy Church.

The enemy is Sathanas, as his name soundeth, that hath put his hand to all that him liketh. For what sinne might the Fiend by all his craft or engine haue sowne among men, that is not now adaies vsed? In what plenty is pride, enuy, wrath and couetousnesse? When were they so great as they be now, and so of all other sinnes? And wherefore thinkest thou? But for because there be lawlesse people entred into the Temple, that neither in themselves keepe the law of God, nor can teach other. And to all such saith God by the Prophet

Ose 4.

Ose: For that thou hast put away cunning or knowledge of Gods will, I will put thee away, that thou shalt vse no Priesthood to me.

Note, that God and holy Scripture, expressly here forbiddeth men to take the state of Priesthood on them, vnlesse they haue knowledge as behooueth them.

Thou then that canst neither rule thy selfe nor others, after the law of God: beware how thou wilt answer; for God at this dreadfull doome, shall
say

say to thee : Come, and giue a reckoning of thy Bayliwicke, how thou hast entred.

The second question that euery Prelate or Curate must answer to, is this: How hast thou ruled? That is to say, the soules of the Subiects, and the goods of poore men? Giue now thy account. First, how hast thou gouerned Gods flocke committed to thy Cure? Whether art thou an Heard, or an hyred man, that doth all for his bodily hire? As a Father, or as a wolfe, that eateth the sheep, and keepeth them not: Say on. Whom hast thou turned from their cursed liuing, by thy deuout preaching and good example? Whom hast thou taught the law of God, that was before ignorant? There shall be heard a grieuous accusing of fatherlesse children, and a straight al-leadging of all the flocke, that thou hast taken of them thy liuing, through their labour and sweat, and done nothing therefore, but let them goe astray, wandring for pasture and water, and none giuen them by thee.

Directly giue thy reckoning also, how hast thou ruled and spent the goods of poore men? How shalt thou tremble with horrible feare then, thinkest thou? Heare what Saint Bernard saith, threatening Clearkes and Ministers of the Church: They be in the place of Saints, saith hee, and they doe wickedly, in that they not holding them content with wages that are sufficient to their necessities, but the ouerplus that the needy should be sustained by, they be not ashamed to waste in the housed of their pride and lechery, with-holding to themselves wickedly and cursedly, that which should be the liuings of poore men; with double wickednesse truely they doe sinne. First, they do sinne, in that they rob other men of their goods. Furthermore, for that they misuse holy things in their vanities, and in their wickednesse. Euery such Bay-
C liffe

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liffe therefore beware, for anon to the last farthing thou shalt reckon and giue account. Thinkest thou then that thou shalt not be disallowed of God, for that, thou mispent? In bringing up of yong idle fellowes, nourished and taught as it were in a schoole to blaspheme God in all manner of points of euill liuing, and feeding of fat Pal-fries, of Hounds, and of Haukes, and (if so be, that is worst of all) on lecherous women, heare what is said of such: They haue led their dayes in vanitie, and in wealth, and in a moment they are gone downe into hell. Thinke therefore I reade thee, that thou shalt render straightly the account of thy Bayliwicke.

The third question that this Bayliffe shall answer to is this: How hast thou liued? What light of holinesse hast thou giuen and shewed to the people in thy liuing? What myrrour hast thou beene unto them? Now giue thy reckoning, how hast thou liued? As a good sheepeheard going before his flocke with good examples, or as a lewd person? As a man, or a beast? It is wonder truly to see how the life of Priests is changed. They be cloathed like Lords and Knights, they speake as unhoneſtly as any rybauld or Harlot: as couetously for gaines doe they procure, as any Merchants. They ride like Princes, and all this that thus is spent, is of poore mens goods, and Christs heritage. Therefore saith an holy Doctor, The Clay of Egypt is tough and stinking, and medled with blood: The States were hard to be vndone, for they were baked with the fire of couetousnesse, and with the laire or earth of lusts. In this point rich men trauaile, and in this watch they, lying in waite for poore men. In these trauaile Prelates that be blinded with too much shining of riches, that make them houses like Churches in greatnesse, and superfluous abundance of all things: that

made in the yeere 1388.

II

that with diuers paintings color their chambers,
and with diuers filkes and cloathings of colours,
make their Images gay: but the poore man for
want of cloathes beggeth, and with an empty bel-
ly doth cry at the doore. And shall I say soothe,
saith this Doctore? Oft-times thus poore men be
robbed to cloathe stocks and stones. Of such
speaketh the Prophet *Esay*: Who art thou heere?
or as who art thou here? Heere then art thou occu-
pying the place of *Peter*, of *Paul*, of *Thomas*, or
of *Martin*, but how? As *Judas* was among the
Apostles, as *Simon Magus* among the Disciples,
as a Candle newly quenched, that fumeth ouer all
the house, instead of a light Lanthorne, and as a
smoake that blindeth mens eies instead of a cleere
fire. If thou contrary thus the manner of liuing,
that Christ and his Disciples left to Priests, heare
what the Prophet *Jeremie* saith: They haue en-
tred, and they haue had, and they haue not beene
obedient: they haue with false title, or with their
false corrupt intention, had poore mens goods to
their misusing, and they haue not beene obedient
to the law of God in their own liuing, Therefore
it is written, That they shall haue the hardest
doome. A hard doome or Iudgement, for that
they haue misentred: a harder iudgement, for that
they haue misruled: the hardest iudgement, for
because they haue so cursedly liued beyond all
other. Wherefore I counsell thee betimes, thinke
how thou wilt make thy reckoning.

Note.

*Quid tu
hic? Aut
quasi quid
hic?*

Sapi 6.

The second Bayliffe that must answer for him-
selfe and for other, is he that hath the rule of any
Realme, Prouince, Shire or Countreyes: As Kings,
Princes, Mayors, Shirifes, and Iustices, and these
shall answer to the same three questions. The
first, How hast thou entred into thy Office? Whe-
ther to profit the people, to destroy falsehood, and
further trueth: or for desire to obtaine thereby

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worldly worship and riches? If thou take such an office more for thine own worldly profit, then for to helpe the Common-wealth, thou art none of the perfect members of the Church, but art a tyrant, and it is to be feared, lest there bee many that desire such estate. Some, that they may be enhaunced with riches, and some that they might the rather oppresse such as they hate, and some be enhaunced in taking gifts: whereby they spare to punish those that haue trespassed, and so make them partners of their sinnes, and for bribes they worke all things. And many such, when they be so high in Office, thinke not that they bee poore mens Sonnes, Brethren and Seruants: but thinke themselues to be of a higher kind of Nature, as they be aduanced to worldly honour, which is but winde and vanity. Of whom saith God by the Prophet: they haue reigned, but not by mee: they haue beene Princes, but I know them not. So was *Roboam* King *Salomons* Sonne, when hee was first King, aduanced in his heart, when the people of Israel came to him and said: Thy Father in his last dayes put upon vs a great charge, wee desire thee that thou wouldest make it lighter, and wee will serue thee. The King asked counsell of the Elder wise men, which aduised him to answer them faire, and that should be best. But he forooke these wise mens counsels, and did after children that were his play fellowes, and said to the people when they came againe: My least finger is bigger than my Fathers ridge bone: My Father greued you somewhat, but I will adde more thereto. The people hearing this, rebelled against him, and tooke them another King, and sithence that time, came neuer the kingdome whole againe. Wherefore it is good for Rulers to take sober counsell, and to eschew care-rounders, and alwayes to haue an eye of loue to the commons that they rule.

For

For know they well, be they neuer so high that they shal come before a higher Judge to giue a reckoning.

The second question is: How hast thou ruled the people and the office that thou haddest to gouerne? Thou that hast been a Iudge in causes of poore men, how hast thou kept this commandment of God, that thou shalt not take heede to the person of the poore man, to be the harder to him for his pouerty; nor thou shalt not haue respect to the rich mans countenance, to spare or fauour him in wrong for his riches? O Lord, what abuse is there among Officers, of both Lawes now a dayes? If a great man pleadeth with a poore man, to haue ought that he holdeth: every Officer shall be ready to further the rich man all that they may in his cause, that hee may haue the end that he desireth. But if a poore man pleadeth with a rich man, then shall there be so many delayes, that though the poore mans right be open to all the Countrey, for pure default of spending hee shall bee constrained to let his cause fall. Sherifes and Bayliffes will returne poore mens Writs with a *Tarde venit*, except they feele money in their hands. And yet I heare say of men that haue proued both Courts, that the Court that is called more spiritually Christian, is more cursed. Therefore it is truely said: Gifts they take out of mens bosomes, to subuert the way of right iudgement. But in especiall, the words of Christ are to be feared, who saith, In what iudgement ye iudge other, yourselfe shall receiue the same, when ye shall come to giue account of your Bayliwicke. *Deut. 2.* *Matth. 7.*

The third question is, How hast thou liued, thou that iudgeth, and punishest other for trespassing? A great Doctor saith: It behooueth thee that punishest other men for their trespasses, to eschue and flee their vices. For if thy selfe doe vnlawfully,

Rom. 2. Unlawfully, iudging other, thou condemnest thy selfe, sith thou dost that thing that thou dislikest in others. *Paul* saith: Why teachest thou not thy selfe, that teachest other? Why stealest thou, that teachest other men not to steale? *Gregory* saith: How shall that man take rule of other, that cannot goe before them in good living? And when any man standeth before him in iudgement, he must take heed before what iudge he shall stand himselfe to take his iudgement after his deeds. But it is to be feared, that many fare as the two false Judges, that would haue damned to death the holy *Susanna*, for that she would not consent vnto their lecherie. Of the which it is written, They turned away their eyes, for that they would not see heauen, nor haue minde of right iudgement. And so it fortuneth oft, that they which are more worthy to be hanged, damne them that be lesse worthy. As a *Clarke* telleth of *Socrates* the Philosopher, who on a time was demaunded, why hee did laugh? For I see (said hee) great theeves lead little theeves to hanging. I pray you whether is hee a greater theefe that taketh away a mans House and his Land, from him and his Heires for evermore, or he that for great need stealeth a Sheepe or a Calfe? And suppose yee that sometime wee haue haue not such Judges, and men of Law that be very extortioners and bribers themselves, and iudge other to death: But I aduise thee that thus iudgeth other men, to remember that thou shalt come into iudgement and giue a reckoning of thy Baylywicke.

The third Bayliffe. The third Bayliffe that shal be called in this dreadful doome, shall be euery Christian man, that shall reckon to his Lord God for the goods that he hath had of his. And here I will speake but of the first question, that is, how hast thou gouerned thee and thy goods? And how hast thou entred here to thy goods?

goods? Beware yee that haue gotten any goods wrongfully, either taking by extortion, by stealth, vsury or deceit, woe shall be to you at this dreadfull day. For as *S. Austen* saith, if he be cast into the fire, that hath not giuen of his owne goods righteously gotten: where thinkest thou shall hee be cast, that hath stolen other mens goods? And if he shall burne with the Fiend, that hath not cloathed the naked: where iudgeth thou shall he burne, that hath made naked them that were cloathed? But as *Saint Gregory* saith: Two things *Moral* make men thus to liue by rapine of other mens *Grego 8.* goods, that is, desire of honour, and dread of po- uerty. And what vengeance falleth on this sinne of couetousnesse, yee may see by a figure of Scrip- ture. When the Angel said to the Prophet *Za- charie*: Lift up thine eyes and see what is that, *Zach. 5.* that goeth out. And the Prophet asked, what is that? Then the Angel said, This is the pot going out, that is the eye of the earth. And there was a weight of Lead, and there was a woman sitting in the middest of this pot, and the Angel said, This is impietie, and he tooke her, and cast her into the middle of the pot, and tooke the Gobbet of Lead, and cast into the pots mouth. And the Prophet lift vp his eyes, and saw two Women like spirits in the ayre, with wings like vnto Kites or Puttocks; and they carried vp the pot betweene heauen and earth. And the Prophet asked the Angell, whither they would cary this pot? and he said, Into the land of *Sinnaar*. This pot is *Expositio.* couetousnesse, for as a pot hath a wide open mouth, so couetousnesse gapeth euermore after worldly goods, riches, and honour. And as the liquor in the pot profiteth not the pot it selfe, but them that draw and drinke thereof: so worldly goods oft profit not the keeper, but other that come after,

Ecclef. 5. as it is written: He that hath money shall haue no fruit of it. And thus couetousnesse is the eye of couetous men, for they be blind to see how they should come to heauen: But to win worldly things they can see many wayes, like to the Owles and night-Crowes, that see better by night then by day. The piece of Lead, is the sinne of obstinacy, the Woman sitting in the pot is impiety, as the Angell saith, that followeth vnrighteousnesse and auarice. A man through auarice doth lose the pittie that he should haue of the misery of his soule, sithence oftentimes men lose the life of their soule by deadly sinne, that they commit to get riches. And also they lose the pittie that they should haue to their bodies, putting themselues to many great perils and ieopardies of their bodies both by Sea and Land: and loseth compassion toward other men; and all this doth couetousnesse. This pot is stopped with a Gobbet of Lead, when impiety is closed thus by the sinne of obstinacy, by couetousnesse, that it may not goe out of the keepers heart by repentance: For as *Iob* saith, when hee is filled he shall be stopped. The two Women that bare vp the pot, were pride and lust of flesh, that in the Scripture be called the two daughters of the water-Leach, crying, Bring, bring; and they had wings. The first Woman, which is pride, had two wings, the first wing is graces or gifts spirituall, as cunning, wisdom, counsell, and such other, of which gifts, men are oft proud. The second wing is bodily grace or gifts, as strength, beauty, ancestry, with such other, of which also men were often proud.

The wing of the second Woman, is fleshly desires, and they be gluttony and sloath. Of gluttony speaketh *S. Gregory*, saying: When the belly is filled, the prickles of lechery is stirred. Of sloth
saith

faith Saint *Austen*, that *Lot* while hee was in busi- *August. de*
 nesse dwelling among the shrewes in *Sodome* he *conflictu*
 was a good man: but when hee was on the *virtutis*
 hill, idle, in drunkenesse he lay by his owne *& vicio-*
 Daughters. And these Women had wings like *rum.*
 Gleides or Puttocks, that with crying voyce goe
 seeking their meat, as *Bartholomeus* faith: Thus *Barthol.*
 fareth the couetousnesse and feruent desire of flesh- *de propri-*
 ly men, as witnesseth S. *Austen*. We see (saith he) *etatibus*
 that rauenous fishes haue some measure, for when *rerum.*
 they hunger, they doe rape and eat, but when they *Augustine.*
 be full they spare: Only a couetous man may not
 be filled, or satisfied, euer he taketh, and neuer
 hath he enough; neither dreadeth he God, nor
 shame of man, neither spareth Father, neither
 knoweth Mother: with his brother he accordeth
 not, nor with his friend keepeth truth. He op-
 presseth widowes, and harmeth motherlesse chil-
 dren. Free men he maketh bond, and bringeth
 forth false witnesse. He occupieth dead mens goods,
 as though hee should neuer die. What madnesse *Augustinus,*
 is this, saith this Doctor, thus to lose life and
 grace and procure the soules damnation? To
 winne Gold, and lose Heauen? And therefore
 faith the Prophet: Unhappinesse shall compasse *Psal. 54.*
 thee round about, trauaile and vnrighteousnesse is
 in the midst among them. Also, *Innoentius* speak- *Innocenti.]*
 ing of the harme that commeth of couetousnesse,
 faith, O how many men hath couetousnesse de-
 ceiued and split? For couetousnesse or reward of
 gifts that the King *Balaak* promised *Balaam*, he *Num. 22.*
 would haue cursed the people of God, notwith-
 standing his owne Asses reprobued him in his owne
 conscience, and all that was in him reprobued, and
 hurt his foot at a Wall. And yet was he ouercome
 and ledde away with couetousnesse, which enforced
 him what hee might. *Achan* was stoned, for coue- *Iosua 7.*
 tousnesse made him steale gold and precious cloathes,

D

against

2 Reg. 5. against Gods commandement. *Gehezie* was stricken with misery, for that he sold *Naamans* health, that came by the grace of God. *Judas* for couetousnesse sold Christ, and afterward hanged him selfe. *Anania*, and *Saphira* his wife, did dye suddenly, because they denyed to *Peter* the price or summe of money that they receiued. Couetousnes is cause, that rich men eate poore men, euen as beasts eat grasse, keeping it vnder: This is daily seene. For if a rich man haue a field, and in the midst, or on the outside, a poore man haue but one Aker: or if a rich man haue a whole street, saue one house that some poore brother of his oweth, he neuer ceaseth till that he hath gotten it out of the poore mans hand, either by praying, or by buying, or by purchasing by deceit. Thus fared it by King *Achab*, that by the procurement of the false Queene *Iezabel*, slew the poore man *Naboth*, for that hee would not sel him his Vineyard lying by his Pallace. Whereupon saith *S. Ambrose*: How far will you rich men stretch out your couetousnesse? Will ye dwel alone vpon the earth, and haue no poore man with you? Why put you out your fellow in kind, and challenge to your selfe the possession, that kind and nature hath made common to all men, both poore and rich? The earth was made common, and will ye rich men challenge proper right therein? Nature and kind knoweth no riches, for she bringeth forth all manner of men poore. For we be not gotten with rich cloathes, nor borne with gold and siluer. Nature and kind bringeth vs naked into the world, both needy of meat and drinke. Naked the earth taketh vs againe, as naked euen as she brought vs hither. She cannot close our possessions and riches with us in the Sepulchre. For kinde maketh no difference betweene poore and rich, neither in coming hither, nor in going hence; all after one manner

*Ambros. de
suo libello
de Naboth.*

manner she bringeth forth, all after one manner
closeth she in the graue.

Whosoever maketh difference between poore and
rich, abide till they haue lyen a little space in the
graue, and then open and looke among the dead
bones, who was rich, and who was poore. Except it
be as thus, that moe cloathes be rotten with the rich
men, then with the poore. And that endammageth
them that be aliue, and profiteth not them that be
dead. Thus saith the holy Doctour, of such extor-
tioners it is written: Other mens fields they reape,
and of the Vine of him that hath beene oppressed,
they plucke away the grapes. They leaue men
naked, and plucke away their cloaths, that they
haue not wherewith to couer them from the colde.
And they lift up this pot (that I spake of before)
betweene heauen and earth: for couetousnesse of
men, neither hath Charitie in earth to their bre-
thren, nor to God in heauen, and they beare this
not into the land of *Sinnaar*, that is to say, Into
the land of stench, that is, hell. For there is stinke
in stead of sweete smelling, as *Esay* saith. Be-
ware that thou go not with this pot, nor with the
woman herein, and in any case take heede that
thou marry not with her, for then yee must be
both one, that is, that lecherous woman and full of
fleshy delights, with whom Kings and Merchants
haue done folly heere in earth, and with her vices
they haue beene made rich: whose damnation is
written in the booke of the Reuelation of S. *John*, by
these words; In one day shall all her plagues
come on her, death, sorrow, and hunger, and fire
shall burne her. For strong is God that will a-
venge him on her. The Kings of the earth that
haue done lechery with her, and haue liued in her
delights, when they shall see the smoake of her
burning, shall stand a farre off weeping and wayl-

Iob 24.

A Godly and famous Sermon

ing, yea, crying alas, alas, that great City, that was cloathed with visse, purple and brasell, and ouer-gilt with gold and precious Stones, and Pearle, for in one houre all these great riches shall be destroyed. Then shall they say that shall be damned with her: we haue erred from the way of truth and righteousnesse, and the light hath not shined vpon vs, and the Sunne of vnderstanding hath not risen to vs: we haue beene wearied in the way of wickednes and of lusts, and haue gone the hard waies, but the way of God we knew not. What hath pride profited vs, or the boast of our riches? What hath it brought vnto vs? All is gone as a shadow of death, and we can shew no maner of holinesse in our kindred. In our wickednes we be wasted away. Thinke therefore I counsell thee, that thou shalt giue a reckoning of thy Bayliwicke.

Heere should be asked, how thou hast gouerned thy Wife, thy Children and Seruants? Hast thou brought them vp after the Lawes of God, and continued them therein, as much as lyeth in thy power? But if thou hast brought them vp after another way, or suffered them to goe at their owne will, thinke not but thou must giue account thereof, when it shall be said: *Giue account of thy Bayliwicke.* But and if thou wilt auoid all the straight and hard accounts, I counsel thee, whatsoeuer thou be, to fal and cleaue vnto the mercy and goodnesse of God, through Christs merits, with a liuely faith and repenting heart for thine iniquities. And now therefore, repent of thy life past, and amend, for if thou doe not, and that in time, who shall grant thee pardon and release of thy accounts?

The second part of this Sermon.

IN the second Part, with the helpe of God, I will shew first, who shall call vs to this reckoning. Secondly, before whom wee shall reckon: And finally, what punishment shall be to them that be found false seruants and wicked, and what reward shall be giuen to them that be found faithful and true. For the first ye shall know, that there be two iudgements: the first, anon after the departing of the bodie and soule, which is a particular doome whereof *Luke* speaketh in his Gospell. The second doome shall bee anon after the generall Resurrection, and that shall be vniuersall, and of this speaketh S. *Mathew*. To the first shall euery *Matth. 25* man be called, one after another, as the world passeth. To the second, shall wee come all together in the twinckling of an eye. To the first, men shall be called by three Somners or Seriaunts, the first is sicknesse, the second Age, the third Death. The first warneth, the second threateneth, and the third taketh. This is a kindly order, but sometime it falleth vnkindly. For some die, that neuer consider what is sicknesse, nor age, as children that be suddenly slaine. And some, yea, and the most part now adaies that dye, depart before their pure and natural age of death. Therefore I say, the first that called vs to this speciall iudgement, is sicknesse, that followeth all mankinde, so that euery man hath it. And there is a double sicknesse that some men haue, but not all, yet the first sicknesse is double, for some is within, in the midst of the soule, and some is without, in the feeblenesse of the body, that needes must be destroyed, who in continuance of time himselfe is cause of corruption, as the Philosophers saith,
that

*A Godly and famous Sermon**Notetur.*

that there is feebleness in sicknesse. Now may a man see hereby, that though a man shut out of his house (that is, his heart) all manner of worldly and fleshly thoughts, yet for all that euer he can doe, he shall scantly suffer to thinke onely on GOD, the space of a *Pater noster* while, but some other thought of things that be passing, entreth into the soule, and draweth her from the contemplation. But O good GOD, what a sicknesse is this, and heauy burthen vpon the sonnes of *Adam*? That on the fowle mucke of the world, we can thinke long enough, but on the Lord whom the Soule should haue most delectation by, we cannot thinke so litle a space, but that the Cockle will enter among the Wheat. Of this sicknesse spake Saint *Paul*, when he said, I see another Law in my members, rebelling against the Law of my spirit, and drawing me to the Law of sinne. So that it fareth by vs, as it doth by a man that would looke stedfastly against the Sun, and cannot endure long for any thing, and yet for no default that is in the Sun, for it is most cleare in it selfe, and so by reason should be best seene; but it is for the feebleness of mens eyes. Right so, sithence *Adam* our first Father was put out of Paradise, all his offspring haue beene thus sicke, as the Prophet saith: Our Fathers haue eaten a bitter grape, and the teeth of their children bee set on edge. The second sicknesse, that is common to all mankind, commeth of feebleness of body; as hunger, thirst, cold, heate, sorrow, wearinesse, and many other, as *Iob* saith, A man that is borne of a woman, liuing a little time, is filled with many miseries. But there be other sicknesses that come to some, but not to al, as Leprosie, Palsie, Feuers, Dropsies, blindnesse, and many other, as it is said to the people of Israel in Scripture: But if thou keepe not the commandements that be written

*Gen. 3.**Ezek. 18.**Iob 14. 2.*

written in the booke of life, I shal increase thy sorrowes, and the sicknes of thy seed, great sicknes and long abiding. And ye shall vnderstand, that God sendeth such sicknes otherwhile to good men; and sometimes to euill. To good men, God doth it for two causes, and that I say of sicknesse, I would to be vnderstood of all manner of tribulation. The first cause, for that they should euer know that they haue no perfection of themselves, but of God onely, and to encrease meeknesse. Of this faith *Paul*: Lest the greatnesse of reuelation lift or extoll me vp in to pride, to me was giuen the prick of my flesh, the angell of Sathanas, to smite me on the necke, whereof I haue thrise prayed God, that it should go from me. And he answered me, my grace is sufficient. For my vertue is fulfilled in sicknes, whereof thus saith the glose: The Fiend asking *Iob* to be tempted, was heard, and not the Apostie asking his temptations to be remooued: God heard him that should be damned, and he heard not him that he would saue. For oft the sicke man asketh many things of the Leach that he will not giue him, and that is, for to make him whole of sicknesse. Also God sendeth Saints oftentimes sicknesse and persecution, to giue vs sinful wretches example of patience. For if he should suffer his Saints to haue tribulation in this world, and they thanke him therefore much more we wretches, that God hath sent to, not a hundred part of their sorrow, should beare it meekely, since we haue deseru'd a thousand times so much as they haue. Wherefore as we reade of *Toby*, that *Tob 2.* on a day as he was weary of burying of poore men, which should else haue bin vnburied, and haue bin eaten of Hounds and Fouls, as the carcases of other vnreasonable beasts: as he for wearines was laid to rest (through the sufferance of God) the Swallowes that bred aboue in the house, made ordure

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ordure which fell on his eyes, whereby he waxed blind. This is written, that God suffered this temptation to come to him for an example of patience, to all them that came after. And so was all the temptation of holy *Iob*. And though *Toby* from his childhood euermore did feare God, and kept his commandements, yet was hee not agreed against God, though that mischieuous blindness fell to him, but vn moueably dwelt in the feare of God, thanking him al the daies of his life. Lo, here the Scripture expresly faith, that God suffered this holy man to haue that sicknesse, to giue other that come after him, an example of patience. And also sometime God sendeth sicknes and tribulation to wicked men, and that for two causes. First, for that they should dread God, and leaue their sinne, as it is written: Their sickenes was multiplied, and after they hasted to Godward. For we see often, men in sicknesse know their God, that neuer would haue turned to him while they were whole. Also, God sendeth them sicknesse often, to agast other men, lest they should follow their sinne. As the sicknesse of King *Antiochus*, whom God smote with such a plague, that the worms crawled out of his body, he being aliue. And the stinke was so loathsome, that his friends were weary therewith, and might not suffer it: yea, at length he might not abide his owne stinke, and then he began to know himselfe, and said: It is rightfull to be subiect vnto God, and a mortall man not to hold him equall with God. And the Story faith, Hee asked mercy of God, and made a vowe vnto him that he would make the City of Ierusalem free, and the Iewes as free as the men of *Athens*, and that he would honour Gods Temple with precious aray, and multiply the holy vessels, and finde of his owne lands the charges and expences pertaining to the Sacrifice, and that he would
become

Antiochus.

become a Iew and go ouer all the Land, preaching Gods Law. And yet God gaue him no mercy as he desired, for neither was there in him contrition nor repentance that sprong of faith, but of odious paine. For, what was in him to forsake his wickednesse, when he was vnable to doe good or euill? And by this vengeance that God tooke on this King, men may see what it is to bee disobedient to God. Also it is to be taken heed, that when sicknesse commeth, euer it sheweth that the patient is mortall, and that he shall needs die; and though he may escape this sicknesse, yet cannot he eschue death, and so he must needs come to the reckoning.

The second Somner that shall call to this peculiar iudgement, is age and feeblenesse, whose property is, although he tarry with thee, he will not leaue thee, till he hath brought thee to the third, that is, Death. But there be many, though they haue this Somner with them, yet they take no heede. He seeth how his head horeth, his back crooketh, his breath stinketh, his teeth fallen, his sight failes, his face riuelled, his ears waxe heavy to heare: what meaneth all this, but that age somneth thee to the doome? But what more madnesse can be, then a man being called and drawen to so dreadfull a reckoning, where except he answer well, he forfeiteth both body and soule to damnation for euer, if he see a little myrth by the way, he thinketh so much thereon, that he forgetteth who draweth him? So doth he that is stricken in Age, who hath so great pleasure in this worlds wealth, that he forgetteth whether he is going. Therefore saith a holy doctor, that amongst all the abuses of the world, most is of an olde man that is obstinate, for he thinketh not of his going out of this world, nor of his passing into the world to come. He heareth three messengers
E
of

*The second
Somner,
properties
of Death.*

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of Death, but he beleueed them not, and the cause is, for the threefold Cord that such an old man is bound with, is hard to break. This Corde is custome, that is of three plites, which be these, idle thoughts, vnhonest speech, and wicked deeds. The which if they grow in a man from his childhood vnto mans age, they make a threefold Cord to binde the old man in custome of sinne. Therefore saith *Esay*, breake the bonds of sinne. Thinke therefore, whosoever thou bee, that art thus sommoned, thou canst not escape, but thou must make thy reckoning.

Esay 56.

*The third
Somner,
Diffinitio
mortis.*

The third Somner to this reckoning is Death, and his condition is this, come he first, or come he last, he spareth neither poore nor rich, aged nor yong, nor he feareth no threatning, he regardeth no praier nor gift, nor granteth any respite, but without delay he bringeth forth man to iudgement. Therefore saith *S. Austine*, Well ought every man to dread the day of death. For in what state soever mans last day findeth him, when hee goeth out of this world, in the same state it bringeth him to his iudgement. Therefore saith the wise man: sonne thinke on thy last day, and thou shalt neuer sinne. Now remember that thou shalt reckon for thy Bailiwick.

Augustinus

*The Day of
Iudgement.*

I say also that there shal be another day of iudgement, to the which all men shall come together in the twinckling of an eye, and this shall be vniuersall. And like as to the other, every man shall be called by these three Somners, so to this iudgement all the world shall bee called, with three general Somners: and right as the other three messengers shew a mans end, so do these messengers tell the end of the world. The first is the worlds sicknes, the second is the age and feblenes, and the third is his end. The sicknes of the world thou shalt know by Charits waxing cold and his

his age and feeblenes thou shalt know by tokens fulfilled, and his end thou shalt know by Antichrists pursuing. First, I said, Thou shalt know ^{To know the worlds sicknesse.} the worlds sicknesse, by Charity waxing cold. Clearks that do write on natural things, say that the body is sick, when that his kindly heat is too little, or when it is too much. Then sithence vnderstand as thus, that al men are as one body, whose kindly and natural heate is Charity, that is, loue to God, and loue to thy neighbour; vnnatural or vnkindly heate, is lustfull loue to other creatures. When therefore thou seest that the loue of men to Godward, and to their neighbours is colde, little, and faint; and the loue of worldly things and lusts of the flesh is great and feruent: then know thou well that vnkindly heat is too great, and kindly heat is too little. That this is a knowledge of this sicknesse, I may proue by Christs authority, for he himselfe gaue this as a signe, drawing ^{Math. 24.} to the end of the world, for that wickednesse shall bee plenteous, Charity shall waxe colde. Therefore when thou seest Charitie thus little set by of the world, and wickednesse increase because that worldly things be most set by and loued: know well that the world and his wealth passeth, and that this Sumner is come. And thus saith Saint ^{2 Tim. 3.} Paul: Wot thou well, that in the last dayes, shall come perillous times, and there shal be men louing themselves, that is to say, their bodies, and all things belonging thereto; couetousnesse borne vp with pride: disobedient to Father or Mother, fellowes without affection, without peace, blamers, incontinent, vnmilde, without benignitie, traytors, rebels, swelling, louers of lusts, more then of God, hauing a likenesse of pietie more then the vertue thereof, and these flee thou. When thou seest the people of such fashion, know thou well that the

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first Somner warneth all the world, that the day of reckoning draweth toward.

The second Somner that shall warne all the world, is the age of the world, and his feebleness, and sheweth tokens fulfilled: but I know well that we be not sufficient to know the times that the Father hath put in his owne power, to shew certainly the day, the yeere, or the houre of iudgement. This knowledge was hid from the verie Apostles of Christ, and also from Christs manhood, as to shew it to vs. Neuerthelesse, wee may by authoritie of Scriptures, with reasons and expositions of holy men, well and openly shew, that this day of wrath is nigh. Lest any man say in his heart, as it is written of the foolish Bailiffe, that saith: My Lord doth tarrie to come to iudgement, and vpon hope thereof, hee taketh upon him to beat his fellow seruants, and to eat and drinke and bee drunken: I shall shew you that this Day is at hand, but how nigh I cannot say nor will not.

Luke 12. For if *Paul* said a thousand three hundred yeere and more past, wee bee those on whom the ends of the world bee come: Much more may wee say the same that bee so much neerer the end than hee was.

1 Cor. 10. Also, *S. Iohn Chrysostome* saith, Thou seest darknesse ouer all, and why doubtest thou that the day is at an end? First, on the valleys is darknesse, when the day draweth downeward. When therefore thou seest the valleys darke, why doubtest thou whether it be neer night or no? But if thou see the Sun so low, that darknesse be vpon the hils, thou wilt say doubtles that it is night. Right so, if thou see in the secular men, that darknes of sin be-
A proper
similitude. ginneth to haue the mastery, it is a token that the world endeth. But when thou seest priests, that be put in the top of Soueraigncie of Spirituall dignitie, that should be as hils among the common people in perfect liuing, that darknesse of sin hath
 got

got the vpper-hand of them, who doubteth but that the world is at an end? Also, Abbot *Ioachim*, in the *Ioachim.* exposition of *Jeremy* saith: That from the yeere of our Lord, 1300, all times be suspected to mee; and wee bee past this suspected time nigh 100 yeeres. And maid *Ildegar*, in the book of her Propheesies, *Mayd Ildegar.* in the third part, the tenth vision and seuenth chapter, moueth this reason: Right as in seuen daies, God made the world, so in 7000 yeeres the world shall passe: and as in the sixth day man was made and formed, so in 6000 yeeres he was brought again and reformed: and as in the seventh day the world was full made, and God rested from his working, so in the 7000 yeere, the number of them that shall be saued, shall be fulfilled, and then shall the Saints wholly rest in body and soule. *Aduerte.* If then it be so as this Maiden saith, that 7000 yeeres in passing of the world, accord to the seuen dayes in making of it, let vs see what it wanteth that these 7000 yeeres be not fulfilled. For if we ioyne the yeeres from the natiuitie of Christ, to the yeeres from the beginning of the world, following the mind of *Austine*, *Bede*, *Origine*, and the perfectest *Augustine.* Doctours treating on this matter, it is passed now almost 6600 yeeres, as it is open in a booke called *Speculum iudiciale*. So it followeth, that this last day is more than halfe gone, if we shall giue credence to this Maidens reason. But if we leane to the Gospe! of *Mathew*, we shall find that the Disciples *Math. 24.* of Christ asked three questions. First, What time the Citie of Ierusalem should be destroyed. The second, What tokens were of hiscomming to iudgement. And the third, What sign should be of the end of the world. And Christ gaue no certaine time of these things when they should fall, but he gaue them tokens, by the which they might know when they drew neere. To the first question *Note.* of the destruction of Ierusalem, he said: When the

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the *Romanes* come to besiege the Citie, then soone after it shall bee destroyed. And as to the second and third, he gaue them many things, as were these: That Realm should rise against Realm, and people against people, and that there should be pestilence and earthquakes, the which we haue seene in our dayes. But the last token that he gaue, was this: When yee see the abomination of desolation spoken of by *Daniel*, standing in the Sanctuarie, then whoso readeth let him vnderstand. Vpon which Text argueth a Doctor, in a booke which he maketh of the end of the world. If the words of *Daniel* haue authoritie (as God saith they haue) then it sufficeth to number the yeeres of the

Dan. 12. world, to take that *Daniel* hath written. Now *Daniel* in the twelfth Chapter, speaking of this abomination, signifieth by the ceasing of the holines of the Iews, the which fell by *Titus* and *Vespasian*, Ierusalem was destroyed, and the people of the Iews were disperfed in all the world. And this abomination as Doctours say, shall bee in the great Antichrists times, 1290 dayes. Now proueth this Doctor, that a day must be taken for a yeere, both by authoritie of Scripture in the same place and in other, and also by reason. And so it is thought by this Clerke, that the greatest member of Antichrist shall come and appeare more in the 1400 yeere from the Birth of Christ, then any time else before, which number of yeeres is now fulfilled, not fully 12 yeeres wanting. And this reason put not I, as to shew any certaine time of his comming, seeing I haue not the knowledge, but to shew that he is nigh, but how nigh I know not.

Apo. 6. But take we heed to the fourth part of the second vision of *S. Iohn*, in the booke of the Reuelations, in the which vnder the opening of 7 Seales is declared the state of the Church from the time of Christ to the end of the world. The opening of the 4
first

first Seales, shew the estate of the Church from the time of Christ, to the time of Antichrists appearing, and his foregoers, the which is shewed in the opening of the other three Seales. The opening *The first Seale.* of the first Seale, telleth the state of the Church in the time of the preaching of Christ and his Apostles. For then the first beast that was a Lyon, gaue his voyce, that betokened the Preachers of Christs Resurrection, and his Ascension. For then went out a white horse, and he that sat vpon him had a Bow in his hand, and he went forth ouercomming to ouercome. By this white horse we vnderstand, the *Exposition.* cleane life and conuersation that those Preachers had, and by their bow their true preaching, pricking sorrow or repentance in mens hearts for their sins without flattering. They went out of Iewry that they came of, winning and ouercomming some of the Iewes, and made them to leaue the trust that they had in the old Law, and to belieue in Iesus Christ, and to follow his teaching: and they went out to ouercome the Panims, shewing to them that their Images were no Gods, but mans work, vnmightie to saue themselues, or any other; drawing them to the beliefe of Iesus Christ, God and man. In opening of the second Seale, there *The second Seale.* cryed a Calfe, which was a beast wont to be slain and offered to God in the old Law. This shew- *Exposition.* eth the state of the Church in the time of Martyrs, that for their steadfast preaching of Gods true word shed their blood; and that is betokened by the red horse that went out at the opening of this seale, and this estate began at *Nero.* Nero the cursed Emperour, and endured to the time of *Constantine Magnus.* Constantine the Great, that endowed the Church. For in this time many of Christs seruants, and namely, the leaders of Christs flocke were slaine, and of 32 Bishops of Rome, that were between Peter and Siluester the first, I reade but of 4, but they were Martyrs

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Martyrs for the Law of Christ. And also in the time of *Dioclesian* the Emperour, the persecution of Christian men was so great, that in 30 daies were slain 22000 men and women in divers countreys, for the law of God. The opening of the third Seale, telleth the state of the Church, in the time of Hereticks, that is figured by the black horse for false vnderstanding of Scripture: For then cried the third beast, that is a man, (for at that time was it needful for to preach the mystery of Christs Incarnation and Passion, against the Hereticks, that take amiss these points) how Christ tooke very mankind of *Mary*, he being God as he was before, and his Mother being Maid before and after. The opening of the fourth Seale, telleth the state of the Church in the time of Hypocrits, that betokened by the pale horse, that the sign of penance without faith, doth blind the people; and he that sat vpon this horse, his name was Death: For they slay ghostly them that they leade and teach to God by other wayes then by Christ; and hell followeth them, for hell receiue those that these men deceiue. At that time shall it be need, that the fourth beast, that is the Eagle, flying highest of all fowles, make his cry to rayse vp the Gospel, and to prayse Gods law aboue all other, lest mens wits and their traditions tread downe and ouergrow the Law of God, by the falshood of these hipocrits. And that is the last estate that is, or shall be in the Church, before the comming of the great Antichrist. The opening of the fifth Seale, sheweth the state of the Church that then shall follow, and the desires that the followers of Gods law shall haue, after the end of this world to be deliuered of this woe. The opening of the sixth Seale, telleth the state of the Church in Antichrists time, which estate ye may know to be, when it is fulfilled that *S. Iohn* prophecied to fall

*The third
Seale.*

Exposition.

*The fourth
Seale.
Exposition.*

*The fifth
Seale.*

*The sixth
Seale.*

fall in the opening of this Seale, where he saith :
*After this, I saw foure Angels standing vpon the
 foure corners of the earth, holding the four winds
 that they blow not vpon the earth, vpon the sea, nor
 vpon the trees.* The foure Angels be the Number *Note.*
 of all the Diuels Ministers, that in those dayes to
 do their Masters pleasure, shall stop the foure
 winds (which be the foure Gospels) to bee preach-
 ed, and shall let the breath of the Holy Ghost to
 fall vpon men, that they might mourne for their
 sin to amend their life ; and also vpon them that
 would increase in vertue, and vpon perfect men.
 What after this is to come ? But that the mystry
 of the seuenth Seale bee shewed, that hee come in *The seuenth
 Seale.*
 his owne person, whom Iesus Christ shall slay with
 the breath of his mouth, when the fiend shall shew
 the vttermoſt persecution that he and his seruants
 can doe to Christs subiects : and that shall be the
 third warning that the world shall haue to come to
 this Iudgement. In all this matter I haue said no-
 thing of my self, but of other Doctors that be ap-
 proued.

I said also in my second principall part, that it
 was to be knowne before what Iudge we must rec-
 kon, that is, God himselfe, he that seeth all our
 deeds, and all our thoughts, from the beginning of
 our life to the end, and he shall shew there the hid
 things of our hearts, opening to all the world the
 righteousnes of his iudgment, so that by the power
 of God euery mans deeds shal be shewed to all the
 world. And so it seemeth by the words of S. Iohn
 in the *Apocalyps*, where he did see dead men great *Apoc. 20.*
 and litle, standing in the presence of the Throne.
*And books were opened, and another book was opened,
 that was of life, and dead men were iudged after the
 things that were written in these books, after their
 own doings.* These Bookes be mens Consciences *Exposition.*
 that now be closed, but then shall be opened to all

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the world to read therein, both their deeds and thoughts. And the booke of life is Christs liuing and doctrin, that is hid now to them that shal be damned thorow their own malice, that counsell men to follow the world, rather then God. In the first booke shal be written all that we haue done, in the other all that we should haue done. And then shal dead men be iudged after those things that bee written in the bookes. And if the deeds that we haue done, that be written in the bookes of our consciences, be according to the booke of Christs teaching and liuing, the which is the booke of life, wee shal bee surely saued, or else we shal be damned; for the iudgements shal be giuen after our workes. Looke therefore now what is written in the Booke of thy Conscience while thou art here, and if thou find any thing contrary to Christs life and teaching, scrape it out with the knife of repentance and write it better, euermore thinking that thou shalt giue a reckoning of thy Bailliwicke.

Note. Also I said principally, that it were good to know what reward shal then be giuen to the wise seruants and good, and what to false and wicked seruants, whereupon it is written that the Lord Iesus Christ shall come to iudgement here into this world, in the same body that he tooke of *Mary* the Virgine, hauing thereon the wounds that he suffered for our redemption. And all that euer shal be saued, taking againe their bodies, cleauing to their Head Christ, shal be caught vp, meeting him in the aire (as *S. Paul* saith :) And they that shal be damned, lying upon the earth, as in a tun of wine, the dregs being beneath, and the cleare wine standing aboue. Then shal Christ aske account of the deeds of mercie, reprobuing false Christian men, for leauing them vndone; rehearsing the same, and other paines that his true seruants haue suffered in following him. Then shal those false seruants goe with the Diuel whom

whom they haue serued in the earth, swallowing them into the endlesse fire: But the righteous men shall go into euerlasting life. Then shall be fulfilled that is written in the booke of mysteries, Woe, woe, woe, shall be vnto them that dwell on the earth; woe to the Painim, that gaue that worship to dead Images, wrought with mans hand, and to other Creatures, that he should haue giuen to God that made him. Woe to the Iew that trusteth so much in the old law; then shall he see the Son of *Mary* iudging the world, whom he despised and crucified. Woe to the false Christian man that knew the will of God, and fulfilled it not. Also woe shall be to the sin of thought to thee, that hast shut out of thy heart the feare of God, that is, mind of his passion, holy contemplation of his goodnesse, and memorie of his benefits, and thanks therefore: And hast also excluded meekenesse, pittie, gentlenesse, &c. and hast made thy heart a house for swine and a den of theeues, by vncleane thoughts and delights. As thou here hast shut God out of thy heart, so shall he shut thee out of heauen. Thou hast harbowred the companie of the fiend, and therefore with him in hell thou shalt ever abide. Woe also shall be for thy sin of speech, for that thou couldest not open thy mouth for foule and stinking sin to praise God in the fellowship of Saints. Thou hast vsed thy speech vntruthfully, with cursing, fraud, deceit, lying, forswearing, scorning and backbiting. For comely prayeing is not in the mouth of sinners, in which if thou hadst kept thy mouth cleane, thou shouldst haue sung in Heauen, in the fellowship of Angels, this blessed Song: *Sanctus, sanctus, sanctus, Dominus Deus Omnipotens*: that is, *Holy, holy, holy, art thou Lord God Almighty*. Now crying and weeping, thou shalt in the companie of diuels cry: *Vae, vae, quante sunt tenebrae*? that is, *Woe, woe, how great is this*

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Woe darkness? Woe also shall be for the sinne of
 Thou hast been roud, thy pride as *Esey*
 saith, shall be drawne with thee into Hel. Thou
 hast bin brent with *sey* of the Diuel chuy entred
 into the world, as *sey* they shall follow him that be
 on his side, as *Saefon* saith. Or thou hast been
 stirred with wrath. *And euerie man that beareth*
wrath to his brother, is guilty of Iudgement, as
Matb. 5. Christ saith in the Gospell of *Matthew.* Or thou
 hast been slow to good deeds, and therefore dis-
 eases shall come to thee as to a wayfaring man, and
 thy power shal be as an vharmed man, saith the
Prou. 6. book of *Prouerbs.* Or if thou hast been lecherous,
 a glutton, or a couetous man, know saith *Paul,*
Paulus. *That neither Adulterer, nor vnchaste person, that is,*
A glutton, or a couetous person, shall euer haue en-
trance into the Kingdome of Heauen; Bot fire and
 brimstone, and the Spirit of tempest, that is, the
 Fiend of hell, shall be part of their pain, as it is
 written in the *Psalter.* When these damned men
 be in this woe, they shall sing this rufull Song
Note. written in the booke of mourning: *The ioy of our*
hearts is gone, our mirth is turned to woe and sor-
row, the crownes of our heads are fallen from vs,
alas for the sins that we haue done. But ioy, ioy,
 and ioy, shall be unto them that be saued: Ioy in
 God, ioy among themselves, and ioy in other that
Conclusion. be saued, then are they happy. Oh how happy
 are they, for that their trauels be finished thorow
 Christ which brought them to so gracious an end.
 Then they are happy, for that they are escaped
 the perils of the world, and the paine of Hell.
 But happy are they for the endlesse blisse that they
 haue in the sight of God. *Cui fit honor & gloria*
in secula seculorum. Amen

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 23
 R. N. S.

